"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of SOUND literature."—Cardinal Gibbons.

# OUR SUNDAY VISITOR

A NATIONAL CATHOLIC WEEKLY

☞ More than 1,800,000 people will read this issue of our paper. Thousands pass it on after reading it.

Volume III. "TO BE PRACTICAL and TO DO GOOD"—Our Motto HUNTINGTON, INDIANA, SEPTEMBER 27, 1914. PRICE ONE CENT (50 CENTS THE YEAR) Number 22

# The Accuser, Not the Accused, in Politics

## Candidate for Governor Tells Patriots(?) Where He Stands

Following Are the Propositions Which Anti-Catholic Societies Are Striving to Have Enacted Into Laws—They Were Embodied in a Letter Addressed to Hon. John C. Karel, Candidate for Governor of Wisconsin—Mr. Karel Made the Reply Given Below.

We Favor the Enactment of the Following Laws:

1. A law providing that all teachers employed in the public schools of this State shall have received their training in the public schools and be graduates of the public institutions of this or some other State.

2. A law that we favor the enactment of a statute providing for the taxation of all church property.

3. That we favor the passage of laws requiring that all nunneries, institutions or homes maintained or supported by any church or religious society be open to inspection by the properly constituted authorities of the State.

4. That we favor a law providing that the juvenile delinquents of this State shall be sent only to State institutions established and operated and supervised by the State, and that all schools, institutions or places where children are sent or kept be open to inspection and under the supervision of the State, and the State prescribe the course of the instruction therein.

5. That we favor a law providing that all marriages shall be performed by a civil magistrate, but a marriage so performed shall not be held to preclude any religious ceremony to be thereafter performed.

Are you willing to vote for these measures should you be elected to the Legislature? Answer—Yes or No.

Will you use every effort to prevent a division of the public school fund with the parochial schools? Answer—Yes or No.

DEMOCRATIC STATE CAMPAIGN COMMITTEE,
Milwaukee, Wis., August 27, 1914.

The enclosed letter from the American Federation of Patriotic Voters was sent to my campaign manager, Mr. Otto A. La Budde, who is a candidate for Member of the Assembly from the Second Assembly District of Sheboygan County, who was kind enough to call my attention to the same.

I consider this the most insidious attempt to deprive the great body of church-going people of Wisconsin of their constitutional rights.

The matter is of the utmost importance to every religious denomination, as it affects your schools and churches, and in my opinion the enactment of such statutes would be a violation of all religious and personal liberties of the American people.

I will be frank in telling you that I cannot subscribe to any such pledges and would not sacrifice my personal convictions even to assure my nomination and election.

I submit for your consideration a copy of Mr. La Budde's reply to the National Secretary of the Organization referred to above, which explains itself and in which I heartily concur.

I believe in the saying, "Right makes Might," and if nominated and elected, will use my every energy to prevent legislation of this nature.

Very truly yours,
JOHN C. KAREL.

And Mr. Otto La Budde directed a plain statement of his convictions to Mr. Charles Bibb, Secretary of American Federation of Patriotic Voters:

ELKHART LAKE, WIS., AUGUST 12, 1914.

Mr. Charles W. Bibb, Secretary of American Federation of Patriotic Voters, Portage, Wis.

Dear Sir:

I am in receipt of your letter of August 7, 1914, addressed to me as a candidate for the Assembly in the Second District. With respect to the matter of separation of Church and State, I respectfully direct your attention to the first amendment to the Constitution of the United States, which reads: "Congress shall make no law respecting an establishment of religion or pro-

(Continued on Page Three)

## The GREATEST of INCONSISTENCIES

### Yet Prejudice Prevents People From Seeing Through It---To-wit:

**The Guardians of Liberty**, and **The Knights of Luther** declare that their very existence is due to the political activities of the Catholic Church. Yet the Guardians of Liberty and the Knights of Luther are themselves trying to **dictate and control politics.**

**The Knights of Columbus** are opposed and persecuted, because, it is alledged, they are in politics. Yet their opponents and persecutors themselves **constitute a political machine.**

**AS A MATTER OF FACT** the very constitution of the Knights of Columbus forbids the society to enter politics as a body, and forbids any local council or member to use his membership to further a political end.

**AS A MATTER OF FACT** the Catholic hierarchy in any country, or the Catholic priest of any parish, is **forbidden** to connect politics and religion.

We challenge investigation by all fair-minded people.

The accusations made against the Catholic Church and the Knights of Columbus are **mere excuses to justify** the **real** political activities of the Guardians of Liberty, the Knights of Luther and kindred patriotic (?) organizations.

Even if the Knights of Columbus were in politics, why would it be more wrong than for the Knights of something else to do the same thing?

## Some Headlines from G. of L. Campaign Literature

*(We have many specimens like these from different States)*

### Attention! Voters!

IF YOU WANT AN AMERICAN CITY GOVERNMENT VOTE FOR THE FOLLOWING REGARDLESS OF PARTY LINES:

JOSEPH E. CRAIN, for Mayor; JAMES A. WEST, for Judge; JOHN H. APPLEGATE, Clerk; OLIVER W. COOPER, Treasurer; FRANK JUSTICE, for Councilman at Large; EDWARD V. McALLISTER, for Councilman at Large; WILLIAM B. SCHWALM, for Councilman.

The Pope has ruled this city long enough. Elect Protestants and get a Protestant Hospital and Police Force. Clean out all Catholic Teachers from Public Schools.

WAKE UP AMERICAN CITIZENS NOVEMBER 4th.

GUARDIANS OF LIBERTY.

### CITIZENS!

YOU MUST VOTE AT THE PRIMARIES, AUGUST 11th

THAT MEN WHO STAND FOR AMERICAN PRINCIPLES BE NOMINATED

All Candidates have been investigated by the Federated Patriotic Societies and the Guardians of Liberty. All Patriots are urged to make their selections from the list quoted here. [List follows.]

THE GUARDIANS OF LIBERTY.

## Who Are Striving For "Union of Church and State?"

(By a Virginia Layman)

It is really amusing to read the charge in every issue of anti-Catholic sheets and embodied in convention resolutions of the sects, that the Catholic priest and Catholic hierarchy mix too much with politics. Particular instances are never mentioned in those lying charges, because they in reality do not exist.

Rev. Joliff (Methodist), pastor of McKendree Memorial, of Norfolk, Va., delivered himself as follows on Sunday evening, June 7, 1914, from his pulpit: "I do not hesitate to say that, so far as I can see, the only hope you have for clean government in Norfolk is TO SUPPORT SOLIDLY THE CITIZENS' TICKET," etc.

The Tidewater Times (Norfolk, Va.), made this comment regarding the political speech of Mr. Joliff: "Why is it that some ministers must prostitute their churches to the ends of politicians? And furthermore, why do their congregations stand for it? Complete separation of Church and State is one of the most sacred principles of American nationality, and public sentiment should enforce it rigidly and impartially. IF A CATHOLIC PRIEST HAD USED THE IDENTICAL WORDS of Mr. Joliff, a howl would now be going up from Maine to California about the 'union of Church and State,' 'ecclesiastical machine in politics,' etc., and Mr. Joliff would probably be one of the first and loudest to howl."

The Farmers' Union of Texas, in a printed statement, tells of the activities of Preachers in Politics down there and reproves them severely. Then it appeals to the laymen as follows: "We appeal to the laymen of Texas to demand that political preachers give their congregations more old-time religion and LESS POLITICAL CLAP-TRAP; that they display a more earnest effort to reach the hearts of men and play less to the galleries; that they more often hold fellowship with the members and fewer caucuses with the politicians. Certainly the laymen cannot perform their full duty to the church by singing songs, paying church dues and voting the tickets HANDED DOWN FROM THE PULPIT BY POLITICAL EVANGELISTS. The laymen should become a dominating factor in the policies of the church. Let all the brethren unite in lifting FALLEN MINISTERS FROM THE SLOUGHS OF POLITICS back to the pulpit."

The following appeared in the Richmond (Va.) Times-Dispatch, issue of August 1, 1913:

A CARD
The Enabling Act.
The Position of Chesterfield and Powhatan Candidates Upon the Enabling Act.

Believing that one of the most important measures to come before the next legislature will be the Enabling Act, a bill to allow the people of Virginia to vote for or against the liquor traffic, that the voters may know how the candidates stand on this important measure, we give their positions:

Hon. W. W. Baker voted for the Enabling Act last year and ,if elected, promises to vote for it again. His opponent, Dr. J. F. Ragland, promises that, if elected, he will vote for the Enabling Act.

The Floater Delegate to be elected by Chesterfield and Powhatan Counties, Mr. B. M. Bonifant, is not in favor of the Enabling Act, but of a bill to allow the people to vote on Local Option or Prohibition. His opponent, Mr. P. E. Clark, believes that the people have a right to vote on the liquor question and, if elected, will vote for the Enabling Act.

The Enabling Act has been before the General Assembly for two sessions. The people believe in this bill and are demanding the passage of this measure, giving them the legal right to vote as citizens of the State on the liquor question. The best way to get the right to vote is to vote ONLY FOR THOSE MEN WHO PROMISE TO GIVE THE PEOPLE THE RIGHT TO VOTE.

(Signed)

Rev. J. K. Joliff, Presiding Elder Petersburg District Conference, M. E. Church, South;
Rev. E. T. Dadmun, Presiding Elder Farmville District Conference, M. E. Church, South;
Dr. J. G. Loving, Moderator Middle District Baptist Association;
Rev. W. C. Sales, Pastor Weatherford Memorial Baptist Church, South Richmond;
C. K. Bowles, Chester, Pa.

Rev. R. L. Davis, Superintendent of the Anti-Saloon League of North Carolina, delivered a speech on Commercial Place, Norfolk, Virginia, July 4, 1914, and the following quotation of his speech appeared in the Norfolk Virginian-Pilot, issue of July 5: "Prohibition means not only self-government, but better government, and for an example you could take no better state than that of North Carolina, right here at your door. In the last Legislature of our state over ninety per cent of the members of both houses were active members of the church, and over fifty per cent were officials in their respective churches. They included PREACHERS, SUNDAY SCHOOL TEACHERS and SUPERINTENDENTS and ELDERS and DEACONS."

From the above, it appears to be not only "self-government," and "better government," but CHURCH GOVERNMENT, absolutely and unequivocally—"UNION OF PROTESTANT CHURCH AND STATE."

The Norfolk (Va.) Virginian-Pilot, issue of July 13, 1914, in a report of a sermon delivered the previous evening, has this to say: "In a sermon last night at the Spurgeon Memorial Baptist church, in which POLITICS, Religion and Denunciation were alternately fed to the audience, Rev. B. Lacy Hoge fired the hottest verbal shots at the liquor interest yet heard in the present prohibition campaign in this city." Editor A. B. Williams of the Roanoke Times came in for the denunciation.

CHURCH AND STATE.
(The Roanoke Times.)

By formal and official resolution the vestry of Christ Episcopal church, of this city, advises and urges the members of the congregation to vote for State-Wide Prohibition. The vestry would have had just as much right to advise and urge members where to buy their shoes or how to cut their hair or wear their whiskers. There is no authority for any such action anywhere in the canons of the church, the thirty-nine articles or the preface to the book of common prayer. The twentieth article says: "Wherefore, although the church be a witness and a keeper of Holy Writ, yet as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation."

Suppose the congregation declines to pay the slightest attention to the action of the vestry, or to regard it in any way? What is the vestry going to do about it?

We observe in a newspaper report of a speech by the Rev. R. L. Davis, delivered the other day, that he referred with approval to the action of certain Methodist and Baptist clergymen who had suggested publicly that any of their members who intended to vote against State-Wide Prohibition, exercising their right as free American citizens and Virginians, would be requested to sever their membership. If all this is not bringing the power of the church into the affairs of the state and using it to coerce the action of voters—a policy which ancestors of some of us fought and suffered to overthrow—we would like to know what it is. **The best way to judge of it and see how it looks is to suppose a priest, or a bishop of the Catholic Church ordering members of his congregation to vote for or against any question to be submitted at the polls under direction of the civil and secular authorities. We Protestants would howl against such action until we were black in the face and swear that the liberties of the country were gone and that all our forefathers contended for and stood for was lost.**

From a San Francisco paper, dated August 22, 1914, we clipped this item:

"At a recent meeting of clergymen at the First Baptist church, of this city, the assertion was made by Rev. Curtis S. Tanner, of Lincoln Park Presbyterian church, that 'fourteen ministers in the San Joaquin Valley had within the past six months lost their pastorates through meddling with reform movements which they should have let alone.' He added that in the six years he has been in San Francisco 'four such cases have come up right here.'"

MENACE BARRED FROM THE LIBRARY.

Oregon City, Oregon, Sept. 2.—Basing their action on the grounds that the publication was unfit for children to read, the Board of Directors of the Oregon City Public Library last night voted to remove the Menace, an anti-Catholic publication, from the tables of the library.

## "Knights of Luther" Enter Into Politics

THE DELEGATES UNANIMOUSLY FAVOR CANDIDACY OF LECTURER FOR THE UNITED STATES SENATE.

Des Moines Register and Leader, September 7, 1914.

Knights of Luther to the number of more than one hundred, representing every part of the state, met here Saturday and organized what is known as a grand patron castle, corresponding to the grand lodge of other secret orders.

They also unanimously indorsed the candidacy of the Rev. Otis L. Spurgeon, of Des Moines, for the United States Senate on an independent ticket. Mr. Spurgeon is well known throughout Iowa and other Western states as a Knight of Luther lecturer.

It was said Saturday that nomination papers containing several thousand names will be filed with the secretary of state Tuesday morning.

The Knights also have completed arrangements for the establishment of a daily newspaper in Waterloo to be known as the Free Press. It is understood that the first issue will appear about September 15. A former St. Louis newspaper man will have charge of it and Mr. Spurgeon will be associate editor.

Though the Iowa Knights have been entitled to a grand patron castle for more than a year, steps for organization were not taken until yesterday. Mr. Penny, a banker of Rudd, Iowa, was elected grand patron dictator. Other officers chosen are: Grand Patron Counsellor, Mr. McCoy, La Porte City; Grand Patron Patriarch, Mr. Henry, Washington; Grand Patron Scribe, Mr. White, Washington; Grand Patron Purser, Mr. Crane, Waterloo; Grand Patron Messenger, Mr. Burwell, Boone; Grand Patron Guard, Mr. Lampham, Charles City; Grand Patron Templar Knights, Mr. Foster, Marion; Mr. Taylor, Wellman, and Mr. Glanz, Belle Plaine.

Mr. Spurgeon said Saturday that the Knights of Luther now have a membership of between 20,000 and 30,000 in Iowa.

## Story Pronounced a Pure Fabrication by Captain

NASSAU, BAHAMAS, Sept. 3, 1914.

To whom it may concern:

I hereby brand as pure fiction the report published in the Miami Herald on Sunday, August 30, and accredited to the Captain of the Frances E. to the effect that a German priest at Nassau attempted the life of the Governor-General, tried to damage the wireless station, and cut the cable, and that the German priest is in jail, etc.

And I further brand as a fabrication the statement that the Captain of the Frances E made such statement either directly or indirectly to the Miami Herald. The whole Miami Herald article is an absurd canard with not a shred of fact to support the ridiculous allegations.

G. H. PEARCE,
Captain of the Frances E.
Signed in the presence of
C. C. Saunders.

This was the news-item referred to:

GERMAN PRIEST ATTEMPTED TO MAKE TROUBLE AT NASSAU.

The trials of war have made themselves manifest in Nassau, the capital of the Bahama Islands, according to reports which reached Miami by way of the schooner Frances E yesterday, on the vessel's arrival on her regular voyage.

According to statements credited to the captain of the vessel, a German priest at Nassau made attempts to take the life of the governor-general of the Islands, tried to cut the wire leading to the antennæ of the wireless station, and also tried to sever the ocean cable connecting Nassau with the mainland.

When the German attempted to enter the wireless station he was told by the guard that if he persisted he would be shot, and finally desisted.

It is said that the priest is now in prison and will be held awaiting instructions from proper officials.

## "Turn the Case Around" Says a Chicago Editor

The Chicago Journal, July 20, 1914.

Suppose the Irish Nationalists, who form three-fourths of the population of the Island, had vowed a year or two ago that they never would submit to a certain act of parliament. Suppose, in maintenance of this vow, they had gathered arms, drilled troops, and organized armed rebellion. Suppose they were waiting at this moment for the passage of the distasteful act as a signal to break out into open insurrection against the supreme authority of the Empire.

Suppose, in short, that the Irish Nationalists had acted and were acting exactly like the rabid Carsonites of Ulster. What attitude would the Tory papers and magazines of England take in such a crisis?

Why, they would rend the heavens with their shrieks, the earth with demands that such treason be put down by armed force. They would denounce any compromise as weakness. They would insist that the leaders of the insurrection be arrested and punished as traitors.

Whereas now, those same Tories are trying to persuade themselves and their followers that Edward Carson is leader of the only true patriots in Ireland, that Ulster's threatened resistance to parliament is, in some mysterious fashion, loyalty to the Empire; and even King George has descended from his traditional post of lofty indifference and is holding a conference at the present moment to see if there is not some way in which the Carsonites can "save face" without precipitating civil war!

Verily, it makes more difference whose ox is gored than even Aesop suspected.

## A Sample News Item All Are Familiar With

CLEAN POLITICS WILL BE DISCUSSED AT M. E. CHURCH.

Daily Leader, Grand Rapids, Mich., August 29, 1914.

Tomorrow evening the voters of this county and all others who are interested in clean politics, and in nominating to office clean men, are invited to attend the meeting to be held at the M. E. church.

There are some who do not think that the churches should take a hand in politics, but local pastors seem to think different, claiming that religion and politics are closely related.

The meeting to be held tomorrow is strictly for clean citizenship. The speakers will try and show who are clean candidates, who are fit to hold public office and who are not. They are not supporting any one ticket or party.

It seems that the time has passed when the churches can not take a hand in politics. Years ago the churches would not think of taking part in an election or mixing in politics in any way, but those are old fashioned ideas and today churches all over the country are taking more or less active part in politics.

At the meeting tomorrow evening Rev. Loche of the Congregational church, Rev. Logan of the M. E. church, and L. M. Alexander will speak.

## People Do Not Want Their Ministers in Politics

In a circular sent out by the Farmers' Union, of Texas, an organization 50,000 strong, appears the following:

"In Virginia, as in Texas, ministers of the gospel are dragging their churches into political discussion, thereby impairing their usefulness in the saving of souls.

"A majority of the farmers of Virginia, like those of Texas, are communicants of some church. They pay their church dues, and they are jealous of the reputation of their preachers and their houses of religious worship. They want their pastors to look after the spiritual welfare of themselves and their families, and to preach the gospel at least once a week in its purity and simplicity. They do not want their pastors to tell them how to vote, nor do they look with pleasure and satisfaction upon the modern method of converting church buildings into lecture-rooms where political questions are discussed. The farmer knows how to vote on all questions that are put up to him, and whenever a pastor undertakes to instruct his flock on political questions from the pulpit he lowers his calling and brings harm to his church."

# Children's School and Playground

***Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion:***

*How does the Catholic Church regard the Bible?*

*What does Professor tell Smith?*

*How are Catholics the country's biggest tax-payers?*

*How much do we save the states?*

*Did you read over the "Nevers" on this page?*

*Are you doing your very best at school?*

*Jansenism*—A heresy which spread in the seventeenth century, regarding the relation of grace to free will; afterwards associated with extreme rigorism as to spiritual matters, under pretext of restoring the ancient discipline of the Church.

*Jesuits*—Members of the Society of Jesus, instituted by St. Ignatius Loyola in 1534-40.

*Josephites*—A teaching Institute founded in 1817 in Belgium for the education of the commercial and industrial classes.

### SUPPLICATION.

By Abby Wempe.

Though in the past I sought Thee not
Oh, gentle Savior, seek Thou me;
For tonight in sorrow and loneliness
My soul calls out to Thee.
I am grown weary of the empty pleasures
Of falsehood and deceit;
And tonight in bitter repentance,
I cast me at Thy feet.
Oh, gentle Savior, turn not from me,
As in the past I turned from Thee,
But raise me trampled and oppressed
For my soul is tired and longs for rest.

Although in the past I heard Thee not
Oh, gentle Savior, hear Thou me;
For tonight my lips have learned to pray
And now I venture near to Thee.
I have lost in life's grim battle,
And the friends I trusted are fled—
Now, gentle Savior, comfort me,
Be Thou my stay instead.
Although I knew not my need of Thee
As now I feel that need,
Although I sought not, heard not,
Oh, gentle Savior, give Thou heed.

## A Brief History of Religion

(The Paulist Press, New York City.)

(Continued from last week)

### FROM THE RISE OF PROTESTANTISM TO THE PRESENT TIME.

But the rules of the nations in a great many cases were not half so well converted to the faith as their subjects, and there were many great and long disputes with the Church as to her authority. In spite of the great missionaries whom God raised up to teach them, like St. Francis of Assisi, St. Dominic, St. Vincent Ferrer and St. John Capistran, heresy found enough of fostering among the rulers to keep it alive; so that when the sixteenth century dawned the world was ready for the great desertion. Great plagues had laid waste the population, the clergy were decimated, and the people were not instructed, either from lack of priests or from their neglect of duty.

In Germany the rebellion against the Christian Church was led by Luther, an apostate monk. In England it was begun by an adulterous king, served by a greedy aristocracy and a time-serving episcopate; but the English people themselves never wanted the false religion, and resented it and fought against it; but by mingled cunning and violence it was finally fastened upon them. Half of Germany and Switzerland, all of Ireland and Poland, most of the Netherlands and all of Southern Europe, rejected the new religion and remained Catholic.

Protestantism became the name of the new faith. Luther and Calvin, on the continent of Europe, and the kings and queens of England, were its founders and leaders; and by the favor of princes who enriched themselves on the Church's property, it obtained control of most of the nations of Northern Europe. The fundamental doctrine was that the Bible is to be interpreted by each one for himself. As might be expected, this led to disputes, disunion, contention, and finally to most cruel religious wars, not only between Catholics and Protestants, but among Protestants themselves. The present divisions of Christendom are due to the same cause; and to it may be attributed the calamitous fact that paganism still holds captive the bulk of the human race, and that doubt and infidelity so widely prevail.

To thoroughly reform the Church and to meet and expose the errors of the new sects, the Pope assembled the General Council of Trent, in the middle of the sixteenth century. Its success was marvelous. The progress of error was stayed, the entire Church was filled with new life. Saints appeared in every nation; new religious orders, especially the Jesuits, founded by St. Ignatius Loyola, sprang to the aid of truth and virtue; the older ones took on a new youth, and the recently discovered parts of the world, in America and Asia, gave to the Church of Christ new races of Christians in place of those lost to the faith in Europe. The maxims of a devout Christian life and the ways of divine love were taught by St. Francis de Sales with an attractiveness hardly ever equalled. In the city of Rome itself religion flourished in an amazing degree, led on by such glorious servants of Christ as St. Peter Neri.

In the domain of charity the Catholic religion won the greatest victories. St. Vincent de Paul, one of the holiest and greatest of men, by founding the Sisters of Charity—the first of hundreds of other such orders—has filled the world with the sweet fragrance of the love of Christ for suffering and fallen humanity.

During the last two centuries, Europe has undergone many political and social convulsions. The Church has suffered much both in the person of her chief ruler, the Pope, and in her clergy and people. But the religion of Christ comes out of all these perils holding his standard of truth and virtue high above the tumult. And everywhere Catholics feel that the present era of liberty and intelligence is full of promise for their holy religion.

### THE AGE OF ENLIGHTENMENT.

At the end of the eighteenth century the outlook was exceedingly gloomy. The royal house of France had been overthrown, and Napoleon had, by his sagacity and strength of character, seized the reins of government. The principles of the Revolution were in all men's minds, and it was believed by many that in them lay the only chance for men.

A few years before this thirteen colonies of the Kingdom of England had thrown off the unjust yoke which that country had been trying with ill-success to impose upon them. These colonies united themselves together under certain articles of union, and formed the nation which is now called the United States of America. One of the clauses in the Constitution forbids the interference of the government in matters of religion. The oppressed Catholics of all countries soon fled to our country, and there found a place where they could worship God in peace and quietness.

### THE MASTER'S GARDEN.

The Master had a garden bed,
Whose soil was rich and rare;
He thought to make it beautiful
With flowers wondrous fair.

And so He sent an angel bright
With precious seeds of gold,
To plant within this garden bed,
And yield an hundred fold.

The angel went his way with joy,
These seeds of gold to sow;
He left the realms of light above,
For earth's free fields below.

He sowed the sterling seed of Truth,
It sprang up straight and high;
And sent its royal blossoms blue,
Uplifted to the sky.

The seed of Modesty he chose,
With bloom of violet hue;
And snow-white seeds of Purity,
Like lilies fragrant grew.

Sweet Hope with emerald budlets fresh,
He cast among the rest;
And Love, with rarest crimson tint,
Is of all the most blest.

The sturdy yellow buds of Faith,
Held up their faces sweetly;
And, last, the seeds of Perfect Peace,
With Joy made all complete.

The Master viewed the garden fair,
The work of Heavenly art,
And there He dwelt, for well He loved
This garden of the heart.

—S. C. N.

### HOW EUROPE BECAME CIVILIZED.

One fact is worth a thousand theories. It is a fact that at the beginning of the sixth century Europe was barbarian, and at the beginning of the sixteenth was civilized. What brought about the change? History tells us. Whenever the Church's missionaries had obtained a firm footing in any country, their first care was to found one or more monasteries. These scattered abroad the seeds of Christianity, formed schools for the education of the younger clergy, and everywhere introduced milder manners and a love of peaceful occupations. It was thus that the rude Germans learned husbandry, handicrafts, and the art of domestic life. By the industry of the monks waste lands became fruitful fields, and gloomy woods were converted into cheerful townships. In every way the monks were the benefactors of mankind. And thus it was that Europe, from being barbarian, became civilized.

### THE CHURCH IS ITS OWN HISTORY.

(Cardinal Manning.)

The Catholic Church—the Church of all nations—is its own history. Its living tradition is unbroken. It has its own annals, and knows their significance. It has its own documents and it knows their meaning. It has its own immemorial usages, customs, interpretations, and it knows their origin and import. It has no need of scientific historians, or of pretentious critics to tell it what was the Divine deposit committed to its custody.

### COMMIT THESE VERSES TO MEMORY — THEY MAY SAVE SOME CHILD'S LIFE.

"Nevers" For Children.

Never cross the tracks by night or by day,
Without stopping to listen and look each way.
Never walk along the railroad ties—
You can't always trust your ears and eyes.
Never hop a freight, for nothing quite heals
The wound received under grinding wheels.
Never, on a hot or sunny day,
Sit beneath a box car to rest or play.
Never crawl under a car of freight,
When the crossing's blocked—play safe and wait.
Never board, or alight from, a train that is moving,
Accidents daily its dangers are proving.
Never play games 'round the tracks at the station—
There are much safer places to seek recreation.
Never leave on the rail any spikes or bars,
Because, in this way, you may wreck the cars.
Never a railroad bridge should you cross,
A train may come and result in your loss.
Never pick up coal 'round the railroad yard,
A train may catch you off your guard.

—Edw. L. Tinker, in Leslie's.

The devotion to Angels and Saints, says Cardinal Newman, as little interferes with the incommunicable glory of the Eternal, as the love which we bear our friends and relations, our tender human sympathies, are inconsistent with the supreme homage of the heart to the Unseen, which really does but sanctify and exalt, not jealously destroy, what is of earth.

The German Socialist, Herr Bebel, quotes approvingly Leo XIII. as saying: "It is necessary that the Church step in, that the workman may obtain his just wage."

Curb the desire of display, and do nothing from human respect.—St. Vincent de Paul.


**FORT PECK Homesteads** in Catholic Settlement. Farms very cheap—Terms. Rev. J. Molyneux, Glasgow, Mont.

**CHILDREN** Gold Filled Rosary, warranted five years, choice of stones, or Prayer Book free, for selling six pair Sacred Heart pictures, 25c a pair. Address F. A. Coffey Co., 163 Camp street, Providence R. I.

**RED CLOVER LANDS**
Northern Minnesota farm lands for sale. For information and prices, write J. T. DUNPHY, 430 Manhattan Bldg., Duluth, Minn.

**MINNESOTA FARMS**
We are right in the heart of the corn belt. Can sell you choice improved farms in flourishing German or American settlement close to Catholic church. Want good renters. Write us for prices. RUDDY BROS., & SMITH, 435 Pacific Avenue West, Willmar, Minnesota.

**FLORIDA**
To Catholics contemplating a home in Florida, San Antonio offers the following inducements: Church with resident pastor; College for boys conducted by the Benedictine Fathers; Academy for girls taught by the Sisters, who also teach our public schools. Good orange, grape fruit, vegetable and general farming lands for sale. For further particulars address, JOHN S. FLANAGAN, San Antonio, Pasco, Co., Florida.

**Good Farms for Catholics at Wilhelmina!**
The land for Catholics—Church, School and Resident Priest. The land that produces and never fails. A pleasant and healthy climate. A new Catholic colony under the patronage of Most Rev. John J. Glennon, Archbishop of Saint Louis. Sells at a very moderate price and on easy terms. No Agents. For all particulars address the Pastor and Local Manager, Rev. V. Tesselaar, O. S. M., Wilhelmina, Missouri. [When writing mention this paper].

**Farm in a Catholic Community**
The Highlands of Pasco, at Dade City, FLORIDA, perfectly adapted to general farming, fruit-growing, and truck gardening. Educational, Transportation, Market and Climatic conditions perfect. County thickly settled with good Catholic population. Lands personally inspected by Very Rev. F. J. Vattmann, Secretary, and endorsed by Catholic Colonization Society of America. Farms of 20 to 160 acres being rapidly secured at $40 the acre, on monthly payments of $4 per acre. No interest. No Taxes. Write TODAY for copy of Society's report and descriptive information. Act quick and secure choicest location. TAMPA BAY LAND COMPANY, Tampa, Florida.

**Catholic Colony of Spetz**
on Istopoga Prairie, De Soto County, FLORIDA
Endorsed by the Catholic Colonization Society, U. S. A., The Temple, Chicago, Ill.
Excellent combination soil, equally adapted to vegetables and citrus fruit. Ample rainfall. Good drinking water. Our BIG POWER PLOW is ready to plow YOUR land at a very moderate cost. Saw mill in operation. Lumber available for settlers at REASONABLE PRICES. Church and priest's residence will be erected.
If YOU own a farm in this wonderful country, you can become one of the PRODUCERS who will benefit by the world-wide shortage of food stuffs.
For purchasers of a 20-acre farm during the months of SEPTEMBER and OCTOBER, we will plow FIVE ACRES FREE.
ACT NOW. DON'T DELAY. This is YOUR opportunity. Write TODAY for booklet (English or German).
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**Did : You : Read : Carefully**
THE STATEMENTS published in the August 16th issue of this paper, regarding our wonderful tract of 15,000 acres of exceptionally rich irrigated land in the Humboldt Valley at Battle Mountain in Lander Co., Nevada?
Every acre of the entire tract is perfectly smooth with a fall of 7 feet to the mile with the river. The water rights are the first that were filed on the Humboldt river, which runs through the tract. Have you read in this paper the report and splendid endorsement of the CATHOLIC COLONIZATION SOCIETY of these lands, water, water rights, the men who own the land, etc., etc.?
**REMEMBER** It is a serious and highly important matter for one to decide wisely where to establish the HOME. The locality in which one will prosper and be justly recompensed for their investment, their labor, their energy and their every diligent effort, and then too, there is the question of health, churches, schools, social environment to be considered.
You will find every one of the above conditions to your entire satisfaction if you will come and examine our land; and in addition, you will find a rich black alluvial soil which this year has produced 5 Tons Alfalfa, 100 Bushels of Oats, 60 Bushels of Wheat per acre, and Barley, Sugar Beets, Field Peas and all kind of Vegetables equally as productive. The land being level is easily watered. Any boy 10 years old who never heard of irrigation can be taught in one day to properly and successfully irrigate these lands. The water right is ample and is unquestioned. The State Engineer of Nevada says we have more water than we need.
**Keep in Mind** That two Transcontinental Railroads, viz: The Southern Pacific, and the Western Pacific pass through this tract, and that every foot of the land is within 3½ miles of a station on one or the other of these roads; that there are millions of acres of fine grazing on government land immediately surrounding our tract—that cattle can live 8 months each year on these, well watered ranges; that we have the finest markets for every thing a farmer raises AT GOOD PRICES; that every acre of our land is underlaid with artesian water, obtainable at a cost of about $40 per each well; that every winter is very, very mild, and summers delightfully cool and pleasant; that there are no failures in crops; no stormy weather; no hail; no drouth; no rain in harvest or haying. A land that gives promise of being worth in less than five years, three times what it costs.
**The Price is $75.00 per Acre** And no deviation therefrom. Payable $15.00 per acre cash and balance of purchase price payable in ten equal yearly payments, the first of said payments due Oct. 1, 1917, and the last one due Oct. 1, 1926, interest 6% annually. From those whose resources require it, we will accept a cash payment of $10.00 per acre. To all who purchase 40 acres or more during September and October of this year we will refund their railroad fare, based on excursion rates, to Nevada and return; those who purchase less will refund proportionately.
As soon as you read the above write us that you saw this ad and tell us what additional information you desire. We will send you our little booklet "Blossom on the Humboldt." Come or send your representative to see these lands at once. Buy your ticket via Salt Lake City, and wire us at our expense of your coming. We will meet you and accompany you to the lands and take care of you while there.
Address all communications to
NEVADA BLOSSOM LAND COMPANY
Salt Lake City, Utah, P. O. Box 568, Office, 26 Stock Exchange Building.


# MISCELLANEOUS

### POEM ON DEATH, BY LEO XIII.

In 1887 the Pope felt the shadow of death beginning to fall upon him: and in splendid defiance to its power wrote the following poem, which he always considered his poetical masterpiece:

The westering sun draws near his cloudy bed,
Leo, and gradual darkness veils thy head:

The sluggish life-blood in thy withered veins
More slowly runs its course—what then remains?

Lo! Death is brandishing his fatal dart,
And the grave yearns to shroud thy mortal part:
But from its prison freed, the soul expands
Exulting pinions to the enfranchised lands.
My weary race is run—I touch the goal;
Hear, Lord! the feeble pantings of my soul.

If it be worthy, Lord, Thy pitying breast
Welcome it unto everlasting rest!

May I behold thee, Queen of earth and sky,
Whose love enchained the demons lurking nigh

The path to Heaven, and freely shall I own
'Twas thy sweet care that gained my blisfull crown.

### MILAN CATHEDRAL.

(By Rev. H. W. Warren, Protestant)

Take a large-sized church, 86x60 feet, and put another at the end of it; add another, and another, and then two more. Then add a church of the same size to the side of the first one and keep doing so until you have five in breadth. That makes ten in all. Add eight more to complete the hollow square. Then put a dozen in the center and you represent the area of the Milan Cathedral by 30 churches each 86x60 feet.

But we must not leave it looking as flat as a freight shed. Lift up its roof. It has been done until few steeples in our country would be tall enough to use as posts for a scaffolding inside. The roof is of marble, only marble, and marble continually. It is supported at its vast height by marble columns. Conceive a marble trunk eight feet in diameter, rising score after score of feet and this clustered round with small columns eight inches in diameter, and at intervals a circle of statues encompassing the whole structure, till at the height of 72 feet the enormous tree puts out its branches from among statues in canopied niches of exceeding beauty, and spreads far above, an umbrageous roof. Such a column raised in any city would be a fitting memorial to any man, however great, or any event, however important. But here are 52 of them in—as mere supports to something grander—a marble grove with marble roof.

That is just it, for the forest, God's first temple, with its endless variety of column, arch and ornament, is the type of Gothic architecture. It sprung out of man's religious feeling and has inspiration and aspiration in it. The Greek did not so spring, and has neither. Two perpendicular columns, with horizontal lintel across, is the unit and type of the Greek. Limitation is its keynote; liberty is the keynote of the Gothic. Straight lines confine the Greek in ground plan, rising wall, and roof, if it has any. Every conceivable variety of work, recess and projecture, marks the ground plan of the Gothic. Every possible shape of wall, curve of arch, roof as billowy as the forest top, and perfect prodigality and variety of ornament, give room for the widest scope of genius in the Gothic.

All books warn you not to form too great expectations about the grandeur of St. Peter's; they foretell too truly your first disappointment. They give no such warning about our Gothic Cathedral of Milan. You stand amid its immense pillars, examine its 40 windows, gorgeous as the rainbow, filled with paintings of nearly every event in Scripture history. You look at its 7,000 statues, and, as the great organ makes the vast interior pulse and throb with music, you exclaim: "Surely this is none other than the house of God and the gate of Heaven!"

### MT. CARMEL PASTOR HIT WITH AN EGG.

Evansville Preacher Who Was Assaulted in Pulpit Will Return Home.

Mt. Carmel, Ill., Sept. 4.—Trouble has broken out again among the Pentecostal people of Mt. Carmel. Last night rotten eggs and tomatoes were hurled into the church where one faction of the congregation was holding services. Rev. Hurt was hit with one of the missiles, as was also Will Rose, a member of the congregation.

Following the quarrel between Rev. Will Thompson of Evansville and Rev. Hurt of Mt. Carmel, which resulted in Thompson being knocked from the pulpit by Frank Collins a few nights ago, the congregation formed into two factions. Hurt and his faction held services in their church. Thompson and his faction went to a member's home to hold services. The quarrel was over Hurt's claim of speaking in unknown tongues.

### CATHOLIC CHURCH'S BELIEF ABOUT THOSE OUTSIDE THE FOLD.

Pope Pius IX., in an Encyclical letter to the Italian bishops dated Aug. 10, 1868, says: "It is known to us and to you that those who are in invincible ignorance of our most holy religion, but who observe carefully the natural law and the precepts graven by God upon the hearts of all men, and who being disposed to obey God lead an honest and upright life, may, aided by the light of Divine Grace, attain to eternal life; for God, who clearly, searches and knows the heart, the disposition, the thoughts and intentions of each, in His supreme mercy and goodness by no means permits that any one suffer eternal punishment who has not of his own free will fallen into sin."

Read good and useful books, and abstain from reading those that only gratify curiosity.—St. Vincent de Paul

### DR. J. W. HILL RESENTFUL AT RELIGION IN CAMPAIGN.

Former New York Methodist Pastor In Detroit Interview Attacks "Un-American Bigots."

Detroit Free Press, August 25, 1914.

Dr. John Wesley Hill, the lecturer and preacher who spoke at Pontiac Sunday night, spent Monday in Detroit, and took occasion to flay the persons responsible for injecting religious differences into the present state campaign.

Dr. Hill, who is a Methodist minister, was for a number of years pastor of the Metropolitan Temple in New York, the largest church in the world from the point of seating capacity.

"Un-American bigots," was his characterization of the leaders in the movement to bring religion into politics.

"The English language is inadequate properly to express the contempt I feel for such people," he said. "I can only ask God to pity them. When small, petty men arise and attempt to bring religious differences into politics, every man who is a man should rise and fight them."

### THE PRESS CAN BE TOO FREE.

(Times-Tribune, Alexandria, Ind. June 18, 1914.)

There are two so-called newspapers, "The Menace" and "The Yellow-jacket," that for common decency's sake ought to be suppressed and thrown on the junk pile. Such slush as they print isn't fit to be read by anyone who pretends to culture and refinement. Their attacks on the Catholic Church and all those affiliated with Catholicism are not only vicious, false and unreasonable, but inflammatory, dangerous and subversive of the moral interests of the country. A free press is one of the institutions vouchsafed the people of the United States by the Federal Constitution. But when the press gets "too free" and encroaches on common truth and decency, it is high time such press be throttled, muzzled or put out of business.

It is sometimes said: "We have the Bible, and hence we want no church." You might as well say we have the constitution of the United States, and hence don't require the government.

He who perseveres with constancy and fervor will, without fail, raise himself to a high degree of perfection.—Bl. Henry Suso.

### A MATTER OF ABSOLUTE NECESSITY FOR CATHOLICS IN EVERY COUNTRY TODAY.

(Leo XIII, March 3, 1891.)

Where "a whole host of newspapers are doing the work of our adversaries, whose numbers and wealth assure to their organs a large publicity and circulation, it is a matter of absolute necessity, for carrying on the fight on equal terms, that the press should be met by the press. Thus only can attacks be repelled, perfidies unmasked, the contagion of errors prevented and righteousness and truth enjoined.

"Every country, therefore, should possess newspapers as champions of altar and hearth, in constant accord with the judgment of the Bishop, in frequent counsel with the clergy, especially in matters of doctrine; and such journals all true Catholics should hold in high esteem and should aid according to their power and opportunity."

Let us bear in mind this truth—that on the bed of death, and on the day of judgment, to have saved one soul will be not only better than to have won a kingdom, but will overpay by an exceeding great reward all the pains and toils of the longest and most toilsome life.—Cardinal Manning.

## A SOUL'S STRUGGLE

(Continued from Page Three)

success in your undertaking, but one hint I give you, don't come to a poor devil like me if you wish to be convinced that you have a soul, or that it is immortal. I don't trouble myself much with such thoughts. I suppose it is all the worse for myself. Some day, who knows, I will turn over a new leaf. To pass to lighter matters, will you come for the week-end for golf? I heard that you have kept yourself in splendid form. In fact, I should congratulate you on winning so many prizes. As for me, I play only an odd game and I am in rotten form."

"Unfortunately, Kelly," replied Harry, "I would be most willing to accept your invitation, but I am engaged for next week-end; if you wish I will be free for the following week."

Promising to write later, John parted from his friend. Strolling home, he mused to himself whatever they say, Love is extraordinary. During his college days Bradley was little worried about Philosophy or Theology either; his thoughts seemed only to run on games and sport. I find that the body seems to occupy the thoughts of most of us. How we can have a good time and plenty of amusement seems the rage just now. Well that's the way of the world, sorrow and joy go hand in hand.

Poor Harry felt miserable. Where to turn he knew not. His old friend Kelly could not enter into his state of mind; he, evidently, did not know what it meant to be in love, nor did he seem to worry himself much beyond enjoying himself during the leisure he snatched from his classes. "I feel convinced," he thought, "that Kathleen will never relent; I considered that it was only a girlish fancy that would disappear like so many more of their notions, as time goes on; but she is firm, in spite of her undoubted love." That night he made up his mind to write her a letter to explain his position.

(To be continued.)

The world is deceitful and inconstant. When fortune forsakes us, friendship takes flight.—Bl. Henry Suso.


**FOR SALE** Good improved 82 acre farm close to good town. Sister's school and Church, in Todd county, Minn. $35 per acre, good terms. Write A. J. Gorman, Parkston, South Dakota.

**FOR SALE** A GOOD ESTABLISHED HARDWARE BUSINESS LOCATED IN SOUTHERN MINNESOTA. GOOD REASONS FOR SELLING. ADDRESS N. S., CARE OF OUR SUNDAY VISITOR.

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THE BEST KIND OF GRAIN, FRUIT AND TRUCKING LANDS.
From two to three crops yearly on the same land.
A FINE STOCK RAISING AND POULTRY COUNTRY.
Good Railroad transportation, abundant rainfall, healthy climate, good markets, both North and South.
Many NORTHERN Settlers now settled in our locality.
A fine building, suitable for Church and School, now erected, and a Priest will soon be located there.
BUY NOW before the first 100 farms, reserved by the Society at special low prices for CATHOLICS ONLY, are exhausted.
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# After Dinner Story

## A SOUL'S STRUGGLE.

(By Rev. T. B. O'Callaghan.)

Continued from last week.)

Going to his writing desk he began to think, how he would commence. If he professed his unbelief in bold terms he would pain her and perhaps her conscience would prompt her to reply, refusing to have any more converse with him. He could not console her with the information that he was nearer the light, for still his soul was tortured with doubts and the darkness of night seemed to envelop him. Taking his pen he wrote as follows:

Today I have spent most of my time thinking on the kind words of dear Father Francis, but somehow they fail to convince my reason. On the contrary fresh difficulties are cropping up on every side. The clouds are growing darker and the gloom is overwhelming. The words of your sweet song is ever ringing in my ears: "The night is dark and I am far from home; lead thou me on." Pray that the clouds may soon lift and that the light may stream in upon my soul. I would wish to see but I can't. Don't forget you promise to wait. If the light does not come within the time I stated, I suppose I must be contented to live in a dreary world, bereft alike of spiritual light and the genial light of your presence. I feel, however, that God will not punish me so severely. One thought sometimes gives me hope. We are told "The darkest hour is the hour before the dawn." I fancy my night cannot grow much darker, so I expect to see the dawn break soon and then I will claim you as my own.

HARRY.

On the receipt of this letter Kathleen became quite sad; she certainly loved Harry. It pained her that any barrier should exist between them. Her soul was torn with conflicting emotions. The evil one whispered in her ear: "What will become of him if you refuse his suit? Any chance he has of returning to the fold is with your influence. Why not marry him, and he cannot fail to see the beauty and force of religion under your guidance. You are the instrument designed by Providence to lead him on amid the encircling gloom of God." At first this thought worried her, because it possessed an element of truth. After all, if she were his good angel and if he were lost, would she be held accountable? Soon, however, she saw that in spite of the brilliance of the suggestion it came from an angel decked in borrowed garments. She could discern the cloven hoof of the tempter. The true Spirit, her Angel Guardian, strengthened her soul. He reminded her that whatever chance she had of swaying him now, she would have little after their marriage. Moreover, he warned her that it would be better to have one of them lost than to have both perish.

Wearied out by the struggle she flung herself on her knees to implore God's help and guidance. Did he not inquire, she asked herself, if I could not believe for him? Would that I could! In an agony of despair, she cried out: "O Father of infinite love and mercy, cast but one glance on this poor misguided boy. Think of the many good deeds of the Saintly Mother who taught him Thy ways. Does she not plead for him in Heaven? Hear, too ,my humble prayer. Purify his mind from the errors that have visited him and let one tiny ray of Thy Divine Light strike upon his soul. I cry out for him in the words of the blind man in the Gospel,—'That I may see.'"

Strengthened by prayer she rose from her knees and made up her mind to answer his letter. After some thought, she commenced:

To learn that you are worried is painful to me, but I feel sure that the anguish that we both experience will do us good. It will be some little atonement for your sins and win back pardon and forgiveness. I am content to wait as long as you wish. The day that you have once again made your peace with our good Lord I will be yours, but not till then if I were to live in misery for life. I feel that God expects this sacrifice, and His love comes before any human affection. You asked, could I not believe for you? alas—I cannot, but I can and will pray for you. Day and night my cry will go up to Heaven that the dawn may soon be at hand. Join your prayers to mine and we will realize the truth of the sweet words of Tennyson: "More things are wrought by prayer than this world dreams of." Good-bye, and may God ever keep you in His love and mine.

KATHLEEN.

At this time Kathleen was reading the "Life of the Little Flower," and was struck with the simple and charming account of this tender Nun. Filled with confidence in her power and spurred on especially by the wonderful words she spoke before her death, "I will spend my Heaven doing good upon earth," she began a Novena that Harry might get back the greatest gift of God to man—Faith; that the clouds might be cleared away and allow him to see the beauty of God's Revealed Word. She asked some friends to join their voices to her's that the success might be the better insured. Finally she begged Harry himself to pray to this sweet lover of God's glory that his sinful soul might be restored to the friendship of his Maker.

The first grace that came in reply to their prayers was that Harry felt disposed to look for the truth. Till now he sought to prove that the Catholic teaching was untenable. Now he began to examine whether Atheism was not in harmony with reason or the rival doctrines, and which could best explain his difficulties. Satisfactorily as his old teachers promised to lead him to the truth, he found that they were only delusive. Their conclusions seemed to flow logically enough from their premises, but now that he took the trouble to examine he discovered that the premises were nearly always faulty. Gradually he began to cry out on the words of St. Augustine: "Lord, I believe; help Thou my unbelief." Seeing that he was unable to sift out the arguments for himself, he determined to accept the invitation of Father Francis to come to him with his difficulties. One evening, accordingly, he set out for the presbytery.

The priest, on entering the reception room, expressed himself as very much pleased to meet him again, and when he had inquired of Kathleen, Harry explained the object of his visit. "For some days, Father," he began, "I have studied and read, sometimes for hours, but I find that I have not come much nearer the light. I have begun a Novena with Kathleen and some friends that God might make known to me His ways. The only favorable result so far seems to be that I feel more disposed to examine the question dispassionately. Previously I wished to prove to myself that I was justified in my course of procedure, but now I have commenced to ask myself: would not the Catholic doctrine explain difficulties equally well, if not better, than other forms of religion? In a word, I feel anxious to believe."

"In a word," remarked the priest, "you are now in a fit state to enter a discussion. The last time you came you wished to convince me, unintentionally I am sure, that I was wrong and that you were right. Though you listened to my arguments, the thought uppermost in your mind was to drive home your own points. Now that you are prepared to be convinced I feel that I will be of some little help to you. What, then, shall we discuss today?"

"On the last occasion we met," continued the youth, "you stated that there was One True Church and only one. I can now see that, but you stated, moreover, that all sect belong

(Continued on Page Four)


## A MONEY-MAKING OPPORTUNITY

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Mr. Sutton requests that no one write simply through idle curiosity, and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.


# LIVE ISSUE DEPARTMENT.

### SOCIALISM AND RELATED THINGS.

The National Committee of the Socialist Party conduct an information department. Most of the time they are engaged in giving out misinformation, but sometimes they hit onto the truth, as witness this from the "American Socialist" Information Department:

Q. Are Marx, Bebel, Engels and Morgan recognized authorities on Scientific Socialism?

A. The first three named are recognized by all Socialists as authorities on Scientific Socialism. While Morgan's works are highly regarded by Socialists, they do not count him an authority.

Q. Do the spirit and philosophy of Scientific Socialism embrace the materialistic conception of history?

A. They certainly do.

Q. Is not this term closely related to the Darwinian theory of evolution?

A. The idea of economic determinism (materialistic conception of history) is in many ways related to the Darwinian theory of evolution. Perhaps it would be more correct to say that the philosophy of Socialism is the application of the theories and methods of evolutionary science in the field of social investigation. Along this line I would recommend the work of Enrico Ferri, on "Socialism and Modern Science."

If Marx, Bebel and Engels are considered authorities on "Scientific Socialism," then what they have said in the past ought to be considered as true-blue Socialism. That is fair, isn't it? Very well, Marx said that religion was "the fantastic degradation of the human mind." Therefore that is Socialism of the true-blue sort. Bebel said we must fight to destroy this thing called religion; that, too, is simon pure Socialism. Engels said that we must destroy religion, and that, too, is Scientific Socialism.

And the other questions and answers fit into the scheme that means the destruction of religion as shown by the National Committee of the Socialist Party.

### LIGHTS AND SIDE LIGHTS.

The prime condition towards freedom is knowledge.

—o—

"Nothing makes minds so imprudent and so bold as ignorance of past things."—Joubert.

—o—

Because the popular supporters of Socialism are so sincere in their convictions, Socialism is advancing. Their belief in the efficacy of Socialism is as sincere as was the Puritan belief in witches and the alchemists' faith in a universal solvent. But all their sincerity does not protect them against error. Rather it leads them blindly into an ambush of errors.

—o—

It is comparatively easy to elaborate in the mind a more or less hazy conception of mundane conditions that will appeal to malcontents as "ideals." But it takes more brains, skill and application to work out such dreams into successful practice than it took to outline them in the first place.

—o—

While the Socialists are contending over theories and "tactics," the "capitalistic" parties go ahead and do many of the things that Socialist politicians say they would do if they were elected.

—o—

The great constructive work of the world is to bridge the inevitable chasm between Theory and Practice.

—o—

The worst social and national disasters in history have resulted from inconsiderate attempts to apply fine theories to actual conditions that were not ready for them.

—o—

The sansculottish "Goddess of Reason" proved, in practice, to be the only modernized gutter variety of the ancient heathen hetaira.

## Candidate for Governor Tells Patriots (?) Where He Stands

(Continued from Page One)

hibiting the free exercise thereof." This has been construed by the United States Supreme Court and the Attorney General of the United States as follows: "Our fathers seem to have been perfectly sincere in their belief that the members of the church would be more patriotic and the citizens of the state more religious by keeping their respective functions entirely separate. For that reason they built up a wall of complete and perfect protection between the two. Their theory was one of absolute and unlimited freedom. It was their aim to take away every possible pretense which could be made by any human being to elect himself into a tribunal for the purpose of deciding matters supposed to be at issue between his fellow creatures and their God."

Section 18 of our state constitution provides, among other things, that no moneys shall be drawn from the public treasury for the support of religious societies or religious and theological seminaries. This has been strictly construed by our Supreme Court. If I am elected to office, in order to qualify, I shall take my oath to support the constitution of the United States and of the State of Wisconsin, both in spirit and in letter, and shall permit no civil or religious organization to sway from the patriotic purpose of supporting these provisions of state and national Constitution.

I would like also to direct your attention to Section 19 of our State Constitution, which provides: "No religious test shall be required as a qualification for any office of public trust under the state." I believe the man who does not respect these provisions either in private or public life is in flat rebellion to the Constitution of State and Nation. With respect to the question on your second sheet addressed to me as a candidate seeking a position in the legislative body of the state, I assume that whatever my position may be with respect to some of these questions, unless I agree with your organization as to all of them, you will consider me in the language of your letter "as dangerous."

You ask me if I will, in advance, make a written obligation or contract, the consideration of which is the support of your organization to pledge myself to the enactment of certain laws which you demand. To be a party to such a deal in my judgment is a violation of the spirit if not the direct letter of our corrupt practice law.

You state that you demand of me a pledge that I will introduce in the legislature "A law providing that all teachers employed in the public schools of this state shall have received their training in the public schools and be a graduate of the public institutions of this or some other state." In other words, if parents send their children to the best private schools in this country, furnish them the best equipment as teachers, you favor a law which would prohibit those young men and women, that may be of the best qualification and the best character, from engaging in the work of teaching in the public schools.

Under your proposition, any child that received its education in a Lutheran or Catholic parochial school up to the eighth grade and afterward attended the public schools, would forever be prohibited from becoming a teacher in the public schools. I can state to you emphatically that I would be opposed to such law as interfering with the natural rights of American citizens and destructive of the fundamental principles of personal liberty. Such a law would not only be unwise, but it would be un-American as well as unpatriotic.

I need refer to but one more proposition which you ask me to pledge myself to support. It reads as follows: "A law providing that all marriages shall be performed by a civil magistrate, but a marriage so performed shall not be held to preclude any religious ceremony to be thereafter performed." The able statesmen and philosophers of our government have repeatedly said that the family is the corner-stone of the Republic. The state ought to encourage marriages instead of encumbering them. Just why a young couple about to enter into the state of matrimony should first be driven to the civil magistrates before they have their marriage performed by the church to which they belong, I cannot well understand. Just why a marriage performed by the minister of an Episcopal, Baptist, Lutheran, Catholic or any other church is not as likely and even more likely to prove a happy marriage to the contracting parties as a marriage first performed by a civil magistrate and afterwards, if they desire, by the minister of their church, I cannot well understand. From the foundation of this government, it has been deemed wise that marriages contracted alone by the minister of the Christian church shall be upheld by the state in their complete integrity. The Christian people of this country belonging to all denominations would much prefer to have their children contract marriage in the church in which they have been brought up. I am opposed to any law which directly or indirectly interferes with this right and I do not favor any legislation that will place upon citizens contemplating marriage the necessity of being compelled to submit to the rule of first going through such ceremony before a civil magistrate in order to marry according to the dictates of their conscience.

Furthermore, I would neither be a party to a secret arrangement of this kind, which in my opinion is a violation of the corrupt practice law of the state, nor would I in advance for political support secretly pledge myself to the enactment of laws which are not in accord with the spirit of American institutions. You are not herein requested to treat this answer as confidential. It is my desire and wish that you publish it in the papers of the state and that you will likewise publish the answer of my opponent.

Yours,

OTTO LA-RUDDE,

# Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

*If a good Catholic dies, and there is no Catholic cemetery in your town, is the priest obliged to go to the public cemetery to bless the grave?*

He is not *obliged* to go, but when not greatly inconvenienced, he will ordinarily go.

*Where can I procure a copy of Father Lambert's "Notes on Ingersoll"?*

Write to Benziger Bros., Cincinnati, Ohio.

*How would a Catholic girl stand in the eyes of the Church and of religion, who was married to a non-Catholic man before a priest, if they are granted a divorce?*

Taking for granted that the marriage was contracted validly, after a divorce has been granted neither party is at liberty to marry during the life-time of the other party. In the present case, if the non-Catholic party applied for and secured the divorce the Catholic party would not be excluded from receiving the Sacraments of the Church. The Catholic party, however, is not allowed to institute proceedings to secure a legal separation, without consulting the ecclesiastical authority. This was decreed by the Third Plenary Council at Baltimore, no. 126.

*May a Catholic lawyer plead the cause of one seeking a divorce?*

If the client has legal grounds for a divorce a Catholic lawyer may plead the case on these grounds, for he is doing nothing more than applying the law to an individual case. He should, however, use his influence to bring about a reconciliation. A good Catholic lawyer will not take such a case.

*May a Catholic Justice-of-the-Peace assist at the marriage of divorcees?*

He may when his office makes such assistance *imperative*. His participation in the act would not be regarded as proximate. He would be present only as an official witness. (Santi, Gaspari, Genicot). A good Catholic will always find ways and means of escaping such unenviable predicaments.

*I understand the Apostles' Creed was composed by the Apostles. Did Judas compose part of it? If so, what part?*

The Apostles' Creed is so-called because the outlines of the creed originated with the Apostles. There is no authority for the statement that one article was added by each of the twelve Apostles. Judas had no part in drawing up this formula of belief. Matthias was chosen before the day of Pentecost to fill the place vacated by Judas. Before the Apostles separated from one another, they established a certain and fixed rule of their teaching, so that it might be the same in all the different countries where they preached.

*What prayer is said when during the Mass we sign ourselves with the form of the cross, on the forehead, lips and breast?*

This is done during the Mass before the reading of the two gospels. When making the sign of the cross with the thumb on the forehead, lips and breast, we say the words: "In the name of the Father and of the Son and of the Holy Ghost," and we ask God to give us grace to understand His gospel with our mind, profess it with our lips, and love it with all our heart.

*The eating of flesh-meat on Friday is regarded as a mortal sin. Now this is a commandment of the Church. What right has the Church to make commandments? I feel that breaking the commandments of God is the only way we can sin mortally.*

The Bible in many passages enjoins mortification and self-denial. One way of practicing self-denial is by abstaining from flesh-meat on Friday in memory of Our Lord's death, which occurred on Friday. The Church has made this a law to insure the practice of some self-denial and to keep her people ever mindful of Calvary's bloody atonement. We are under obligation to keep the commandments of the Church, for disobedience to the Church is disobedience to Christ. He said to His Apostles: "He that heareth you heareth me; and he that despiseth you, despiseth Me." "Whatsoever you shall bind upon earth shall be bound also in heaven." (Matt. 18, 18). He therefore who wantonly violates one of the Church's laws, commits a grievous sin.

Some people quote Our Lord's words: "Not those things which go into the mouth defile the man," as opposed to this prohibition; but He also said: "The things that come from the heart, those things defile the man" (Matt. 15, 18). Disobedience to the Church comes from the heart, and this it is which defiles, not the meat-eating.

*Who wrote the Commandments of the Church?*

The first precept of the Church is an amplification of the Third Commandment, of the Decalogue. The precept of receiving Holy Communion at least once a year, was promulgated at the Council of Lateran, A. D. 1215. The prohibition to solemnize marriage during Lent and Advent was passed at the Council of Trent. Therefore the Commandments of the Church were not written by any one person, nor at one time.

*Why does the Church forbid the use of meat on certain days, and not some other dish?*

The Church has forbidden the use of meat because Christ sacrificed His flesh for us; also because meat is an article of food easily dispensed with, and yet what people generally like best. Another reason is to remind us that the lusts of the flesh are to be restricted (Gal. 5, 19).

*I have several Catholic friends who believe that one might as well be married by a Justice-of-the-Peace as by a priest. They claim that such a marriage would be just as legal. Would you please explain?*

A Catholic will live up to the teaching of the Church. The Church has passed certain laws relative to marriage. These laws are binding upon all Catholics. The marriage *of a Catholic*, to be valid in the eyes of the Church, must be contracted before a priest and two witnesses. From the very first ages of her existence the Church has emphasized the undoubted fact that marriage *among Christians* is not merely a natural contract, subject to the jurisdiction of courts and kings; but that it is a true Sacrament, and as such lies wholly beyond the realm of worldly power to make or break. And because of its sacramental character, she surrounds the contracting of the marriage-bond with the most impressive religious ceremonies, so that bride and bridegroom may take home with them the firm conviction that their union is holy, even as the union of Christ with His Church. The Church does *not* hold that marriages of Protestants are invalid.

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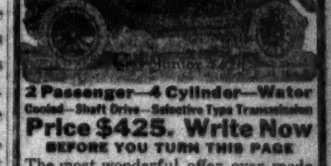

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# OUR SUNDAY VISITOR

Issued Weekly by the
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REV. JOHN F. NOLL, Editor

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HUNTINGTON, INDIANA, SEPTEMBER 27, 1914.


Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial goodwill, the apostolic blessing; which we likewise extend to all who write for and read his paper." PIUS PP. X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C.
April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto,
✠JOHN BONZANO, Archbishop of Melitene,
Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:—

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable.

Wishing you God's abundant blessing on your work, I remain,
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

# EDITORIALS

## CATHOLIC LOYALTY THE MOST UNQUESTIONABLE OF ALL FACTS.

Attacks on Catholic faith and Catholic devotions are to a slight degree pardonable because of the very erroneous conception which men, otherwise well-informed, entertain concerning the same. The man who believes that Catholics hold the Pope to be incapable of all error, even of sin; the man, who believes that an Indulgence is a license to sin, or that the same might be purchased; the man, who believes that Catholics pay divine worship to the Blessed Virgin Mary or other saints; the man, who really thinks that Catholics hold the bones or other relics of saints to have an intrinsic healing power—cannot be blamed for airing his disgust for the Church which he believes to so impose on the intelligence of human beings.

However, even such a man should doubt his own impressions, no matter how deeply seated, for how could **all** Catholics for so many centuries be so gullible?

**But the charge of Catholic disloyalty to country** cannot be honestly made by any man of education, by any man who knows his country's past history, by any person observant of Catholic life today.

We challenge any religious denomination, any body of men banded together under a high-sounding patriotic name, to produce proof that its membership is or has ever been as loyal as history shows Catholics to have been in the past, as truly patriotic as Catholics are today, no matter under which government they live. Commenting on the great war in Europe, the new Pope declared: "Catholics are against Catholics, priest against priest."

A recent associated press dispatch says that twenty thousand French priests are out fighting for their country—the country which only a few years ago confiscated all Church property, took away the priest's entire income, and then made him **buy** the Church property back again if he wanted it. These priests would be out fighting an army of the Pope, if, to suppose the impossible, the Pope were striving to become a temporal ruler in France. Just today we received a letter from a priest in New York, who was leaving for France to fight for the country which a few years ago drove him away.

From E. Alexander Powell, of Syracuse, N. Y., an American correspondent with the Belgian army, came the following dispatch two weeks ago:

**"At the head of Belgium's roll of fame should be carved the names of these heroic men in long black gowns and shovel hats who face death unarmed and unafraid. I have seen them burying the dead, shriving the dying, bandaging the wounded, helping the helpless, writing letters for the illiterate, comforting the bereaved and homeless, cheering the troops into action. I raise my hat to them in respect and admiration. They are showing themselves real soldiers of the Lord."**

In our country, in time of peace, who are laboring half as persistently as Catholics for the general weal?

Why, think you, is the Catholic Church so opposed to Socialism? It is primarily because, if some of its principles were carried out, Columbia's government would be completely overthrown.

Why do Catholics conduct their own schools? not the least reason is b[illegible] for good citizenship, more depends on charac[illegible] building than upon the training of the mind—though the Church by no means neglects the latter whilst attending to the former.

Instead of opposing Catholic candidates for office because of their religion, apply the "fitness" test, as regards character, morality, intelligence, disinterestedness. If the Catholic candidate does not measure up to his non-Catholic rivals, oppose the Catholic and the sympathy even of his pastor will be with you. The best man, not the Catholic, Methodist, Baptist, man, not the self-styled patriot—is what we want.


**What is Your Vocation?** ¶Did you ever intend to become a missionary Priest or Brother? Thousands of English speaking Missionaries are needed all over the world. Our Society has at present 750 Priests, 600 Brothers and 1500 candidates. ¶Boys and young men (resp. between 12 & 18 years) desiring to devote themselves to the missionary life should write to: St. Mary's Mission House, Techny, Illinois, or, Sacred Heart Mission House, Girard, Pa.


## RENEW YOUR SUBSCRIPTION.

Sit down and send your renewal today, or you, whose address label on paper reads **Sept14** will not get next week's paper. We cannot afford to carry several thousand subscriptions a few weeks after date of expiration. Send $1.00 for a two year subscription.

—o—

## TOO LATE FOR THIS SCHOOL-TERM.

Every day we are receiving letters from young men and ladies, who would like to be located as school-teachers somewhere. We shall list their names, but if they do not hear from us it is because the application is too late for a situation during the current term of school.

—o—

If our eye to business were as keen as that of Walker and Brown we would ask our readers to buy this issue by the hundreds and mail a copy to all the dupes.

# Dr. Kelley's Weekly Editorial

### THE PRACTICAL POPE.

One day last summer while the Cardinal Secretary of State was gathering up his papers and documents for his regular morning audience with Pope Pius X, he saw on the table before him some photographs of the Motor Chapel, just completed by The Catholic Church Extension Society in America. Accompanying the photographs was a description of the car. Thinking that the Pope might be interested in looking at the photographs, His Eminence included them, with the description, in the papers to be shown the Holy Father. When business had been transacted, the Pope picked up the photographs and looked them over very carefully and with great interest. He could not read the description, which was in English, but had the Cardinal translate it for him. He followed the description with his finger on the photographs as the Cardinal read. When it was finished, the Pope looked for a long time at the pictures, and then tapping them with his finger, said: "Here is a practical thing. We might even begin to think of this American idea for the Campagna." In explanation of the Pope's thought, I might say that the Campagna is a flat stretch of territory around Rome used principally for grazing, upon which people formerly could not live at night because of the miasma; but which now has been made habitable, chiefly through the efforts of the Trappist Fathers. There were no churches on the Campagna, so priests now have to celebrate Mass and administer the Sacraments in true missionary style. Often Mass is celebrated under very distressing circumstances. The Pope had always in front of him, within view from his window, a field where the practical American idea was worth consideration.

The story was related to me by Cardinal Merry del Val himself. Smilingly, the Cardinal said that he told me of it to make me understand how thoroughly interested the Pope was, in the really practical work being done for religion by the Church in the United States of America. It had the effect, of course, that the Cardinal desired; but, now that the Holy Father is dead, I tell the story here to throw a side light upon his beautiful character. We have called him a Saint. We knew him to be a "real burning fire" of zeal. But this practical side to his character, we had only guessed, because he had been a parish priest and therefore, knew its value. As Pope, with the great things to think of, he never forgot the little things. Is not that a real tribute to the memory of Pius X?

FRANCIS C. KELLEY.

### THE SUPERNATURAL SPIRIT.

By the Rev. Edward F. Garesché, S. J., Editor of "The Queen's Work," St. Louis, Mo.

Before we proceed any further, in speaking of Sodality activities, let us pause a moment to call attention to one of the most important characteristics of Sodality action. There is danger nowadays, and great danger even for Catholics, of engaging in all sorts of activities without stopping to consider with what spirit and intention they are performing the work they are about

This is an age of tremendous activity. Everyone around us is busily employed in some work or other, but unfortunately many men and women are bent only upon making much of the present hour, and have no thought whatever of serving God or of preparing for their eternal destiny.

Activity is abroad, but so is the spirit of naturalism and worldliness which prompts people to speak and act only for the present life and to care little about the life to come. So, for example, there is a great deal of talk nowadays about charity, but unhappily the charity they speak of is not the charity of Christ. It is a sort of humanitarianism, which consists in administering to the bodies and the minds of men and thinking nothing of their souls. Its motive is a mere human kindness, a desire to relieve pain, a wish to allay the sufferings of the body and the mind, a sort of natural kindheartedness. There is no spark of love for Christ in the hearts of many of these humanitarians, yet this should be the chief motive in the actions of all Christians. It is indeed the ghost of Christian charity, a sort of unsubstantial imitation of the kindheartedness which springs from the earnest and tender love of God.

And yet this modern charity is very active, earnest and zealous; it is busy about many things, and really achieves some wonderful successes. For all its theorizing it is active too and puts to shame the slothfulness of Catholics. And yet we must not fall into the common fault of imitating these exterior activities, and forgetting to make our charity all warm and tender with the true spirit of the love of Christ.

Just here the Sodality comes to us and offers us its wonderful efficacy to transform our actions with the touch of Christian love. For every act of the good Sodalist is performed with the intention of loving and honoring the Holy Queen of Heaven, and the love of the Most Blessed Virgin Mary is especially supernatural because all of our affectionate service and love of her is grounded on her divine motherhood, and is directed through her to her Most Blessed Son. The true and devoted Sodalist finds no difficulty in making his intention supernatural, because he finds it easy to work and suffer for the sweet love of the Queen of Heaven. Understand the Sodality, learn its spirit well and you will have gone far towards making your charitable efforts pleasing in the sight of Mary's Son.

# Readers Speak to Readers

St. Paul's P. O., Mont., Sept. 8, 1914.
Rev. Dear Father:

I wonder if you could help me to get a teacher for my Indian boys? If you know of a young man whom you consider fit for the position, please let me know. Thanking you in advance, I remain.

Yours truly,
E. BOLLI, S. J.

Vera Cruz, Mexico, Aug. 16, 1914.
Dear Father Noll:

Today was the first time I ever saw your splendid paper, "Our Sunday Visitor," and I cannot thank you any too much for the good literature. I am a Catholic boy from one of the parish schools of New York City, and since joining the navy over two years ago I have been in need of a paper, such as "Our Sunday Visitor." Although a religious paper, fellows of all creeds read it—one newspaper down here goes through a thousand hands. In this manner I came across the Menace, and was stunned by the language, language such as is used in bar-rooms and other places of the kind. They were attacking the Holy Father in Rome. Now I happened to be in Italy last November and went to Rome, saw all the sights, where St. Paul was beheaded, the Holy Stairs, the Colosseum, etc. We were ushered into a room, about 500 of us, and although the Holy Father was ill at the time, he feebly came before us with a smile playing over his face and blessed us, and everything on us. I have a Rosary which I would not part with. We did not have to pay an admission to go into St. Peter's church, the way we had to pay to see the Museums and the Ruins of Pompeii.

The Menace claims that Catholicity is just for money, but I have seen discreetly. Another attack the Menace made was that the priests in Vera Cruz fired upon us. To tell that to any one who has been here and witnessed it all, would be like telling a joke. The snipers fired upon us from public buildings, such as the orphan asylum, the college, and other military buildings.

The Menace is so patriotic that, while many a Catholic boy was shedding blood here, the Menace was upholding the Socialists, who have been tramping upon the American flag in New York.

Enclosed am sending $1 for one year's subscription, postage prepaid.

I remain, yours respectfully,
A. F. COBIE,
U. S. S. Arkansas.

Toledo, O., Sept. 4, 1914.
Rev. J. F. Noll:

Rev. Dear Father: Upon the eve of the 20th inst. that infamous affair, L. J. King, held one of his meetings in a tent that is customarily used by the "Howling Methodists." His purpose was to expose the Pope of Rome, and to save the Catholic world from their impending doom. Impelled from mere curiosity to hear him, a few (some ninety) of the faith were there.

He also exhibited an "Ex-Nun" he had, I daresay, picked up somewhere on his travels, while in the act of raking in the sheckels from his willing Protestant dupes. This woman was a joke. Aye, Father, she was immense! She said she was a nun for twelve years, and in that time she was overworked, etc; then she produced a Rosary and declared she knew all about it. I saw she did not.

I asked her to repeat the Mysteries, or even one of them, but as usual she could do neither. She turned to King for assistance, but he had grown strangely silent (for the time), and after being hooted at, this "lady" sat down.

Father, they were very poor specimens of their kind, because they exhausted themselves in a very short time, and they simply slaughtered the English language, and King was frequently at a loss for words.

This little episode, Father, I am submitting for the "Sunday Visitor," as I like to see the good work go along, and see these "x" Martyrs exposed.

Am a member of the Rev. Charles Herr's parish, and a regular reader of your paper.

THOS. J. CONNELL,
722 Hampton Ave., Acme Pl.

Washington, D. C., Aug. 12, 1914.
Dear Father Noll:

I earnestly hope that the importunities of "some" readers will not induce you to discontinue that most happy idea of publishing "Teacher and Guide" in cartoon form. It is easy to imagine from what sources the objections come.

I know from experience that the two gentlemen discussing religion in such easy attitudes have induced many a reader of the "second string" variety to take up the "Sunday Visitor" who would never have done so had not the cartoon caught their eye. I mean those people who get the "Sunday Visitor" by accident or through the good offices of friends. And these are just the clientele that you want to reach; ignoramuses and bigots whom you have to catch by pious stratagem. Again and again I have left a "Sunday Visitor" on street car or train, and I have watched with satisfaction and amusement how people pounced upon that cartoon that I deliberately turned to full view. They expected something of the "Jeff and Mutt' brand, and by the time they found out their mistake were deeply engrossed in the "Popish" sheet.

Let us make use of all the legitimate methods of the "Children of Darkness;" let us not be less wise than they,—by all means keep "Teacher and Guide" pictorially and "cartoonially" represented on the front page of the dear "Sunday Visitor."

Yours, as ever, with best wishes.
REV. E. J. AMORILIO, O. F. M.

———, Tenn., Sept. 10, 1914.
Dear Father:

I have read just a few copies of your book, but I am greatly impressed with the way "Father Smith Instructs Mr. Jackson." My wife, who has lately become a Catholic, got a great deal of knowledge out of this book and she has now passed it on to her father (a Baptist), who is now willing to admit that he is coming to "believe like Catholics." There is absolutely no praise that is equal to the good that such literature produces.

# Wants Information From Our Catholic Readers

Atlanta, Ga., Sept. 11, 1914.
Rev. J. F. Noll:

Dear Sir—I received my "Sunday Visitor" yesterday and I must say that I enjoyed it very much. I was much impressed with a piece written by J. D. Alderton in the column where "Readers Speak to Readers." One must admire the faith of the author of the piece to his Church. Also his earnest appeal for Catholics to labor among non-Catholics,—and he has some undeniable truths written therein. Mr. Noll, I want you to understand from the beginning that I am a Protestant. I am twenty-four years old, come from a Protestant family. I am an officer of a Protestant church and Superintendent of a Protestant Sunday School. But I am open to conviction. I have never studied very much about Catholics. My readings have been mostly anti-Catholic papers. But I am going to study the Catholics from their own papers and books.

I say that Mr. Alderton has stated the truth when he says that the Catholics seldom ever present their case personally to non-Catholics. Never in all my life has a priest, nun, or lay member of the Catholic Church presented their case to me. I seek light and knowledge; I am not prejudiced toward the Catholics at all. I have here lately studied the Bible a good deal. But I want you, Mr. Noll, to give, through your paper, to me as much information as you will regarding the fundamental principles and the teachings of the Catholic Church.

If I am wrong, I want to be set right. I invite correspondence through your paper, and personally, too, from any Catholic. Mr. Alderton states that he would like to hear from some non-Catholic through the columns of the "Sunday Visitor" their opinion. I trust he will see my letter. I admire him for his frank and open manner and he shows he has no prejudice toward non-Catholics by his letter. I am open to conviction, I again repeat. Being raised a Protestant you know the things I have always been taught in regard to the Roman Catholics. I have been told to beware of them, and that's all. How can a man judge a matter when he does not hear the evidence of both negative and affirmative? I must again repeat that I am going to search, study and investigate the teachings of the Roman Catholics thoroughly. I will not accept what the "Menace" says nor what the "Jeffersonian" says everytime. I want to know what the Roman Catholics have to say for themselves. Please give me some names of books by Catholics, teaching the fundamental doctrines and laws, practices and principles of the Catholic Church.

No doubt if some of my Protestant friends were to read this letter they would call me a fool, say I was crazy and such things. But I fear none but God. I have been trying to look into the Catholic religion all this year, and have a catalogue of books from Benziger Bros, but I don't know now what to buy. They told me some of their books were Latin. I can't read Latin. I can't read anything but English. What books would you advise me to buy? I must, I will know the truth. My dear Catholic readers, if I am in the dark, if I am wrong, if I am deceived, then it is your place to set me right. Is there a Catholic who reads this paper that will give me the knowledge I want? I fear no man, yet I dare not now let any man know my feelings who is a Protestant. Some one might say that I was a heretic and might possibly try to have me excommunicated from the Protestant church. But, Mr. Noll, I have determined to know the truth, the whole truth and nothing but the truth.

Is there a Cardinal, Priest or Bishop or any Catholic who will prove to me by the Bible that all the fundamental laws, teachings and principles of the Roman Catholic are right? The Bible says: "Prove all things." I hereby make this serious and solemn declaration: If any Roman Catholic, Priest, Bishop or Cardinal, will prove to me by the Bible that all the fundamental laws, principles and teachings of the Roman Catholic Church are right, then I will leave the Protestant church, of which I am a member, and become a Roman Catholic. Is there a Catholic who will accept this challenge, if I may so call it? You ask me to believe your Church; first prove to me by the Bible that you are right in all things you teach, and I will then believe.

If I, a Protestant, am wrong, is there a Catholic who will take an interest to save me? I await with impatience my next copy of the "Sunday Visitor." I read one before I became a regular subscriber. One copy as a sample won me to your subscription list. Will you place all my writings in your paper, as well as the answers I receive? I will very much appreciate it. If you will, I wish you would publish this letter. With kindest wishes for your temporal and spiritual welfare, I am respectfully,

Your friend,
HUMPHREY ALONZO HUGHES.
549 Crew St., Box 1690.

### THIS PROTESTANT PUTS CATHOLICS TO SHAME.

Lancaster, Pa., Sept. 12, 1914.
Dear Sir:

I am a Protestant, and read a great many Protestant periodicals, but seldom do I enjoy them as much as the "Sunday Visitor," which I secure at one of the local Catholic churches. After I have finished the paper, I always put it in the "Reading Room" of the local Y. M. C. A., as one day I discovered a copy of the "Menace" (it surely is) there, and I at once decided to put the "Sunday Visitor" on the same rack, so as to refute the slanderous calumnies of that vile paper.

I have also purchased copies of books and pamphlets at the church and placed them there also, books which told the truth and very ably answered the "Menace." I could not purchase any books (Protestant) which in any way protected or denied these slanders of the Church, except at the Catholic church.

May your paper be the means of wiping out not only these impressions some Protestants may have from reading the "Menace," but also the "Menace" itself.

I read with a great deal of interest the letter of J. D. Alderton, a convert, and may he ever be faithful to his faith.

Yours for increased circulation and influence.

A PROTESTANT FRIEND.

A poet was gazing one day at a beautiful rose-tree. "What a pity," said he, "that these roses have thorns." A man who was passing by said to him: "How good, rather, of God to have allowed these thorns to have roses."


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